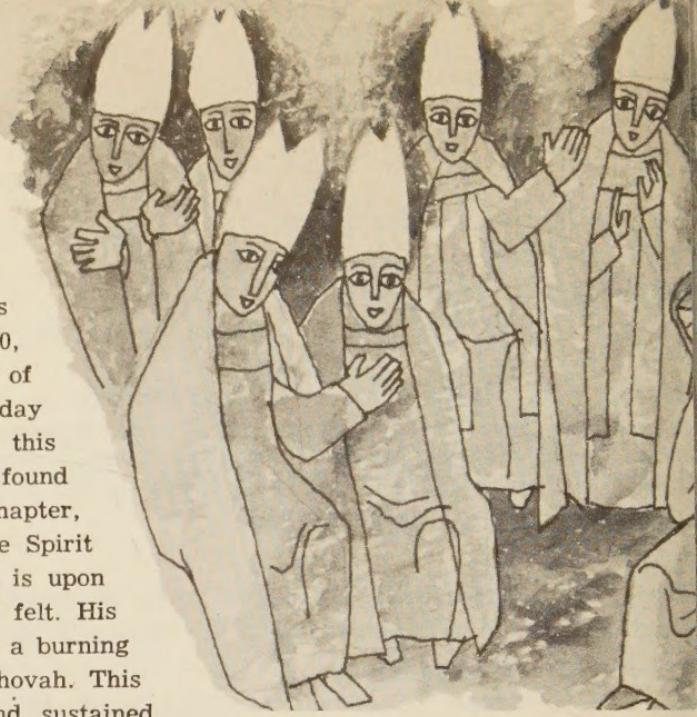


The Inspiration of the Spirit	178
✓ the Reverend A. Appleton Packard, O.H.C.	
Be a Boy — Make a Man	183
✓ the Reverend Edward C. Colcord, on the staff of St. Michael's Farm	
Teaching the Faith in a Parish Day School	188
✓ the Reverend Warren I. Densmore, Priest Associate, Chairman of the Department of Parish Day Schools in the Diocese of South Florida, Headmaster of St. Stephen's Episcopal Day School	
Student Barnabas Brotherhood	191
✓ a Brother	
Mother — Meditations of an Ordinary Woman	195
✓ Alice Borman, a Communicant of the Diocese of Milwaukee	
Architecture versus Style	198
✓ William H. van Benschoten, Architect, Senior Warden of the Church of the Ascension, West Park, N. Y.	
Father	202
✓ the Reverend Edwin C. Whitall, O.H.C.	
Saint Columba, Abbot of Iona	203
✓ Mary Burn, a Communicant of St. Mary's Cathedral, Glasgow, Scotland	
Educational Fare	207
✓ W. Dexter Wilson, a Communicant of the Diocese of Central New York	



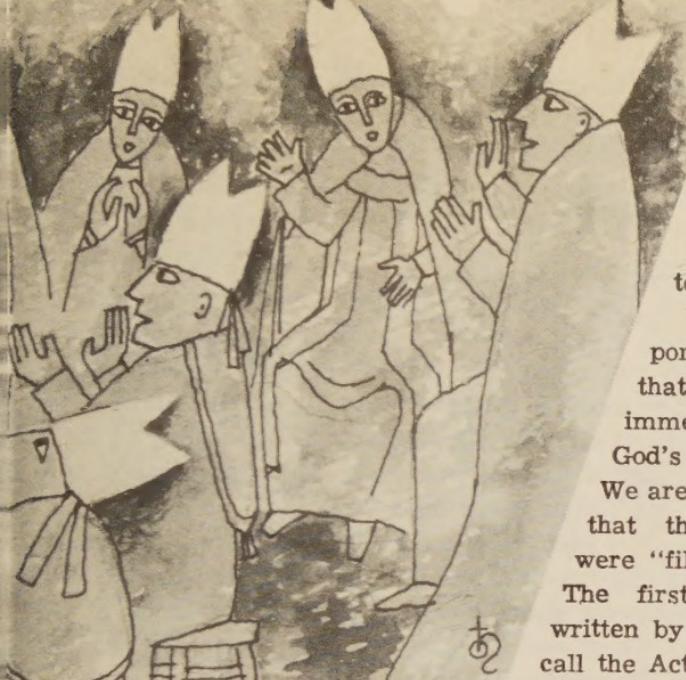
IN THE Biblical book of that prince of the ancient prophets, Isaiah, we may find some bold words appropriate to this month of June, 1960, for the great feast of Pentecost or Whitsunday falls this year at this time. They are to be found in the sixty-first chapter, the first verse: "The Spirit of the Lord Jehovah is upon me." So the prophet felt. His heart was filled with a burning zeal for his Lord Jehovah. This zeal was kindled and sustained



in his heart by the Spirit of the same Lord. In the Old Testament there are frequent references to this "Spirit of the Lord." For example, Job 27:3 reads "For my life (or breath) is yet whole in me, and the spirit of God is in my nostrils." This meant literal "inspiration" or in-breathing, for life comes from "the Lord, and Giver of Life." The Holy Spirit was not, of course, in those long-past days conceived of as in Christian times. The expression was used rather as a title or quality of God. Only in Christianity did men come to realize the Holy Spirit as a distinct Person of God the Holy Trinity. We may however, looking back at such passages as these after the lapse of Jewish and Christian centuries, legitimately read in to them the foundation of the more fully developed doctrines formulated by the Church under the guidance of the same Spirit.

The prophetic consciousness was a consciousness of the indwelling Spirit of God. Isaiah speaks as though the very breath of his great and only God had in truth descended upon him. He is overwhelmed by the simplicity yet awful grandeur of such a thought. He has been enabled to proclaim the message of God to Israel because God Himself is dwelling in him as His agent and instrument. For what is the Holy Spirit? He is the Breath, the Life

THE INSPIRATION



the Power of God; the Third Person of the Blessed Trinity; God personal and active in you and me today.

We, too, have the opportunity to cultivate that same sense of the immediate presence of God's Spirit in our hearts. We are told again and again that the early Christians were "filled with the Spirit." The first Christian history, written by St. Luke, which we call the Acts of the Apostles, is sometimes referred to as "the

epel of the Holy Ghost," so often is He spoken about. From the day of creation when first "the Spirit of God moved upon the face of the waters" in Genesis to that day when, in Revelation, "the Spirit and the Bride say, Come" to all of men, the Spirit has been and will be active in this world which heeded by the might and love of the Father through the Son into being by the work of the Spirit in creation. The activity of the Holy Spirit is for men if they will but make use of it. With this abundant, infinite or limitless reservoir of Divine grace and favor ready to be with us, foolish indeed would be the man who would neglect such vast opportunities of help, of blessing, of love. Father Paul Bull of the Community of the Resurrection once wrote that: "It is the Holy Spirit who teaches us to know God, inspires us to love Him, and enables us to serve Him." I cannot do better than to quote and amplify that statement. What we are after as Christians and Church-members is that surrender to the Spirit's inspiring leadership of which St. Paul wrote to the Romans (8:14): "For as many as are led by the Spirit of God, these are the sons of God." To realize our Divine sonship we must come into the closest possible relationship with God, for the customary use of "son" in the East denotes not only filiation - or sonship in the usual sense - but also nearness

F THE SPIRIT

BY Fr. PACKARD, O.H.C.

of relationship. And the God-appointed means of perfecting Divine union is that Person of the ever-glorious Trinity whom we know as the Holy Ghost or Holy Spirit. At the opening of every Mass the celebrant recites the collect for purity, where a reminder occurs both to priest and people that He, the Blessed Spirit, cleanses us from the sin which alone separates us from God.

By Him we are enabled to know God. Our knowledge, being human, will necessarily be imperfect. When we come to Divine knowledge, - that is, our little knowing about God, - this is surely the highest type of knowledge to which we human beings can aspire. We are not content, in the language of Emerson, to "hitch our wagon to a star" - that is far too low an analogy. We may soar into the realms of eternity by means of the indwelling of the Spirit in our minds. That is possible for any and every Christian of good will and perseverance, whether meditating or at other times. We may learn to contemplate and to some degree know Divine things. Laity, as well as clergy and Religious, have such privileges open to them. St. Thomas Aquinas tells us that the chief end or supreme good of man is the contemplation of God or the Beatific Vision. Right now and here, in this life, we should practice for such glimpses of God in His beauty and love.

To know a person is to try to find out all we can about him. The more we love a human being the more we will want to know about him. So it is with God. He is, surely, the supreme Object of all knowledge whatsoever. The saints have shown us this, - those thousands of good men and women whom you and I know, whom the Church will never officially recognize. Is not the character of such a person spiritual? We speak of an active aged person as "so full of spirit." Of course that may mean just energy, activity in the human sense; but it may also connote real spirituality. God Himself seems to shine through some dear old souls. His Spirit has blessed their lives. They are drawing more and more into Him as they near the evening of life. That does not mean, either, contempt for or isolation from the world, for the Spirit's power overflows all regular channels of His grace, the sacramental system of the Church, and floods the hearts of many who come in contact with those possessing Him. You feel as you sit in the presence of the holy aged that they have a true knowledge of God, as far as finite limitations permit, because by the Spirit they "know even as they are known" by their Creator, Redeemer, and Sanctifier.

I cannot attempt to give a full account of the glorious operations and dispensations of God the Holy Ghost. But I do feel strongly that we must try to dwell frequently upon His tremendously inspiring power which awaits us, and is ready to fill our lives if we will with humility and earnestness desire so excellent a gift: God Himself breathing into us and allowing us to share in His companionship.

We pass now from knowledge of God to inspiration to love Him. In a literal sense, by means of the Spirit there is "breathed into" us the love of God which we are to take to ourselves and use in return for His glory and the benefit of our fellows. He comes through all the crevasses of our being, as He

eks entrance into every fibre of our being. God through the Divine Spirit ts upon us to mould us in the likeness of Himself. What a far cry this is om the analogy given in the Book of Wisdom 15:16, where the writer warns r spiritual ancestors the Jews against graven images: "For a man made em, and one whose spirit is borrowed moulded them; For no one hath power, ing a man, to mould a god like unto himself." The contrast is striking, be- use God made us, our spirits within us are "borrowed" for the time of our rthly career, and only God, being God and not man, can make us by His rit an image of Himself.

Remember that the in-
spiring power of the Spirit
in this connection is not
only that of bestowing these
excellent gifts of grace, but
constantly is also sustain-
ing and causing renewal of
them. Our union with God
through the Holy Ghost,
from Baptism onward, is
nothing if not permanent.
We ought to be contemplat-
ing the blessed Spirit's in-
spiration as the bond of
that union, as He is also
the supernatural Bond of
union between the Father
and the Son in the ever-
blessed Trinity Himself.
How often we say or sing
"Come, Holy Ghost, our
souls inspire!" He is the A-
gent of that union with God
which holds us to Him as
we live and walk in Him.

He tomb and exalted to the right hand of the Majesty on high, He shed forth
upon His Church the promised Paraclete, as St. Peter tells the astonished
multitudes at Pentecost."

The Spirit whom we adore on the feast of Pentecost as sent in finality and fulness upon the Apostles and the Church, came to enable us both to know and to love God. Otherwise we could do neither. Such Divine love in our souls, inspired by the Holy Spirit, alone gives the power to "overcome evil with good." In the seventeenth century, for instance, it empowered St. Francis Xavier in India and Japan to bring thousands to Christ. In the later years of the nine- eenth century it gave to the Anglican and Roman Catholic African native youngsters in Uganda the singing courage with which they met death by fire



Father Allen, the second member of our Order after Father Huntington the Founder, wrote once as follows. "It is the glory of the Christian to live in the Spirit. This is not the rare privilege of the few but the endowment of every one of the baptized. This truth should be a powerful motive in our spiritual life, an encouragement in times of difficulty, and a stimulus to renewed effort. To make it so we need to meditate upon it and arouse our dormant faith to an awakened sense of its paramount importance.... It was to bestow upon us this unspeakably precious gift that our Saviour redeemed us from the bondage of sin by the sacrifice of His Death. Risen from

and other horrible tortures in confessing the faith of Christ. Oh the joy of definite advance in union with God! Recall always that it is the Holy Spirit who inspires, fills us with, the very love of God, the only sufficient motive to win the battle of life.

Then the Holy Ghost inspires us to serve God. St. Paul put it: "We are not sufficient of ourselves to help ourselves." Self-sufficiency is a dangerous modern American heresy. For we are simply not free to come to God, unless He come to us first and show us the way to serve Him. He has done this in Christ Jesus our Lord: the Way, Truth, and Life. The Spirit whom He sent to His Church from the Father, His promised Gift given, poured out in wind and flame on Whitsunday, inspires us with His very Life, the Life of the Son of God. Yet our co-operation is necessary: the Holy Ghost Himself cannot enter where we forbid Him entrance. The Spirit inspires us to serve Jesus, to become His servants, not only in the Sacred Ministry or the Religious Life but everywhere and in every rank and walk of life. Though we can say "No" even to God, and refuse Him service, He breathes upon us in love, and to our last hour never ceases to draw us back to God. Since our bodies are the temples of the Holy Spirit, it is a terrible thought that we will not let Him live in these houses of ours, made by Him for the sole purpose of glorifying Him. My body was given to me by God, built for me by Him. What am I doing with it if I am not serving the Master of the house? It is like the sight of some empty millionaire's mansion - a ghastly reminder of squandered selfishness. So with our misused lives, for they are the deliberate thwarting of the Holy Spirit's inspiration to serve Him.

Go back to the beginning. Isaiah, representing the other prophets, felt that the Spirit was upon him. Jehovah, the God of Israel and of all the earth, inspired his life and message. We too are to allow Him to come upon us and into us. For all Christians in some measure and to the Confirmed in fulness, He has come. All of us are to enjoy, to appropriate this Holy Spirit's inspiration. Down through the years since Christ, that has been proved over and over again as basic fact in the lives of millions. We might say that the saints are the "nobodies" who were inspired to Divine service. As with them, the Holy Ghost is ready at our hands, emphatically so through Baptism and Confirmation when He is poured out and then sealed to us. How therefore may we best serve Him? By earnest daily private prayer to receive His day-to-day inspirations. By the reception of the Sacraments, especially the Blessed Sacrament; moreover, we will achieve that union with God from which flows service to Him and our fellow-men in small as well as great acts.

The inspiration of the Spirit is given to, provided for us, that we may know love, and serve God. He is the reservoir of the Water of Life to be tapped, that we may receive and be filled with the goodness and love of our God. It is up to us. And the Holy Spirit extends His hope and presence continually, even if we turn away from God repeatedly. "While there's life there's hope," is a true saying concerning the Christian whose spiritual life is influenced and controlled by the Spirit who gives hope of growth in holiness. The seal of the

ocese of Harrisburg embodies the significant motto: "Spiritu dum spiro ero" - "By the Spirit while I breathe, I hope." So, as St. Paul wrote to St. Timothy, we ought to "stir up the gift which is in" us "by the laying on of my hands." That priceless gift, the very inspiration of the Holy Ghost Himself, has so repeatedly been given to us informally as well as at the formal sacramental times of Baptism and Confirmation. With the prophet of old, we too may be able to declare: "The Spirit of the Lord Jehovah is upon me," and humble, loving penitence mean it.

Save A Boy - - - Make A Man

By Edward C. Colcord

ACTIVITY BEGUN

On Friday, April 15, the caravan arrived. The trip from Brooklyn to McCayune was uneventful save for a small fire in Ken North's car . . . and a flat tire . . . Fr. Menard and his car stood up well under the long drive. The trip was a slow one due to weather conditions — much rain and fog . . . A great deal has been accomplished, but more work remains to be done . . . The garden has been plowed, but the seeds, at this writing, are waiting to be put in. By the time you receive this, we hope the vegetables will be breaking through the ground."

You have just read the first paragraph in the first Newsletter from St. Michael's Farm — its date, May 15, 1955. Strange as it may seem, there is a prophetic quality in those few words. The caravan is still arriving with the persons of boys seeking admittance to the Farm Family circle. We have minor emotional fires to contend with, and occasional 'flats', boys who resent and resist efforts to help them. Father, the staff members and a long succession of cars continue to stand up well under the stress of life in semi-tropical Mississippi. The weather, rainy, foggy and humid, can be miserably hot and equally chilly, and it frequently plays havoc with our plans. In spite of it, much has been accomplished, and thus far there has been no limit to the flood of letters asking Father to 'Please accept this boy's application . . . he's such a worthy fine boy . . . please say yes.'



Five years have seen more than 300 appeals, through varied channels, cross the desk in the office: of these less than seventy could be accepted. 'The garden' has been started and after five years of tending, watering and necessary weeding, with God's continued blessing and the faithful support of some three thousand friends, the Farm is bearing fruit in the lives of the boys who have made their home with us here in the country.

This is no 'rags to riches overnight' success story, for like all other grass-roots efforts, the Farm still has acute growing pains which we devoutly hope will diminish as years of practical experience can be torn from the calendar. We are still living, and we know we are still learning.

Those travelers from the effete East left Highway 11 in the little village of Carriere, (known as 'Career', locally). The Burgetown Road was mostly sand and red clay washboard, though two years ago one mile of it was black-topped, a slight improvement. Scattered on either side, there were small farms; a few pear orchards and tung groves; cattle and hogs wandering in the road; then the Jesus Name Holiness Church facing Burgetown Cemetery; a farmhouse lost in a garden of azaleas—wisteria vines framing its long porch, and climbing over almost everything in sight; the hedgerows thickets of brush with honeysuckle and other vines, the horizon punctuated with tall pines and great oaks. This is rural Mississippi.

Then on the left, beyond the brook, was the destination for the caravan;

a tiny white-painted farmhouse with two narrow porches, a tumble-down barn and a small corncrib nearby. Seedling trees with low bushes and tangles of vines were slowly repossessing what little space had once been cleared around the buildings. A few pecan trees and some cedars gave height to the picture. Forlorn as it may seem in retrospect, out of this humble beginning has been forged the rewarding experience of Saint Michael's Farm for Boys. And like most other worthwhile experiences, establishing the Farm is the result of prayer and hard work, boundless faith in God and the innate good will of most men, and a stern determination not to yield to either discouragement or frustration.

Within a year the tiny five-room house with its two porches was made over into snug living quarters destined to accommodate, eventually, sixteen persons. The south porch became en-



ance hall and a long narrow dining room; kitchen-and-scullery, and a large office-bedroom could be entered from the dining room. An equally small bathroom housed, in addition to customary equipment, the washing machine and clothes baskets, and provided the major part of the storage space for the entire family's wardrobe, plus bedding and many articles useful to the housekeeping staff. The larger rooms became living-room, chapel, study hall, theatre for TV and record-playing enthusiasts. As the boy population increased four of them occupied bunks, discreetly hidden back of a thin red curtain, and in want of any other available space, a staff member occupied an old bed-venport in the middle of the room. Four boys slept in each of the two bivouacs which had been fashioned from the narrow east porch, with suitcases and foot-lockers for storage space. This was St. Michael's Farm on its second birthday anniversary,

April 1957.

During the summer a pleasant dining room was added, the kitchen expanded and re-arranged, and a back porch with shelves and refrigerator provided some answers to the cook's pleas for more working room.

In the meantime the slab for the new dormitory had been poured, and construction began on it late in the summer, money and weather being the only restrictions to progress. On the feast of the Transfiguration 1958 six

of the boys slept for the first time in the dormitory they had helped to build — no windows, no doors, no lights, no bathroom — just walls, a tight roof and an abundance of mos-

quitoes. But it was their dormitory, the fruit of their willingness to devote their strength and time and hard work to make it possible. There is a large common room with its fireplace, two bathrooms, several 2-bed rooms, and two larger bedrooms — one 'the nursery,' the other presently serving as the Chapel, with the Altar, the Stations, and a shrine of our Lady. The building was planned to accommodate twenty boys. With the completion of the dormitory the old farmhouse became office and staff quarters, with the library filling the shelves which line the living room walls.

Plans for the future include a sizable barn to the west of the dormitory. When the new barn is completed, the old barn will be torn down, and its site made ready for a well-appointed chapel. Someday there must be a building devoted to workshop and handcraft equipment (some of which is already in hand), with ample room for recreation on the days when old man weather confines the boys' activities to indoor limitations. A little more than one-third of the Farm's twenty-five acres has been cleared for pasturage and garden use. The soil is not the best in the world, and any serious thought of producing enough food to meet the needs of the family must be postponed until the happy day when we can foot the bill for essential equipment and the necessary commercial fertilizers.

Thus far your attention has been called to the historical and physical parts of the Farm story. The Farm was conceived as a family-type Catholic rehabilitation center in the

Episcopal Church for the teen-age sons of delinquent parents. Its objective is to provide the love and security, the education and training which have been denied to many boys during their primary and adolescent years. To that end the Farm seeks constantly to maintain its 'family atmosphere' and to avoid as much as possible those characteristics commonly associated with 'institutional life.' A minimum of locks and a few basic rules and regulations are just about the only restrictions imposed upon any member of the Family. The Farm Family worships as a family should, together; all meals are served 'family style' at three tables in the dining room; in each detail of the family's daily life — work, study, recreation, worship — staff members and boys are aware of the responsibilities as well as the privileges which Christian homelife should engender. Respect for God and for those in authority, with a common responsibility to respect the person, property and rights of every other member of the household, with the privilege of actively and willingly helping each other to grow in grace and usefulness — and happiness — through a common life here in the country. These goals are constantly before each member of the Farm Family. And of course there must be penalties suffered when stubborn pride or selfishness rear their ugly heads within the family circle, or if one allows laziness to overcome him during work or study periods.

Because of the differing backgrounds from which the boys have come — often with overwhelming

emotional difficulties driving them into utter confusion — it has been found best to provide individual instruction in a modified tutorial system. Our experience has been that the classroom method produced far more educational and emotional problems than it could possibly solve. We have had a number of 14-year-old boys who could not read and write the English language: others have had extreme difficulty with primary arithmetic. The school curriculum must include a great range of basic subjects for fourth and fifth grades as well as High School students. This school year the boys have responded well to a schedule in which they alternate between study and work, mornings and afternoons. This avoids crowding indoors for study, and provides available workers for a variety of projects out of doors.

Sixty-two boys in the past five years have survived the period of probation and have spent varying periods of time in residence at the Farm. Each one has been a Court case; they have come from 18 States and from Canada; from every level of society, including share-cropper homes up in the Delta and a number of homes where money, social position and family name are of paramount importance. Adult Delinquency causes more trouble and sorrow in America today than all the teen-agers combined could produce. Why do boys need to come to St. Michael's? Because of the divorce and/or remarriage of one or both parents; alcoholism; lack of religion and active participation in any stable religious group; both parents working, with

the consequent insecurity of children in the family environment; and occasionally instances where there is a story of mental or emotional instability within the family. The Farm cannot accept a defective, retarded, physically handicapped boy, nor anyone under thirteen years of age:



There is neither equipment nor money available to hire the trained workers which the care and training of such boys would entail. Our goal is to return boys to a satisfying and useful life, well adjusted young citizens to take their place among the so-called 'normal people' in America today. 'Normality,' I am convinced, is the last-understood part of any Theory of Relativity.

How can the results of the Farm's rehabilitation program be evaluated? Four years is a very short time compared with Boys Town's forty-three years, or the seventeen years the Francis Homes have served usefully in this field. Tangible results can be as surprising as a delayed-action bomb. One never knows when to expect results. Clarence telephoned the other day from a distant city — would he be allowed to pay out of his slim

earnings the balance due the Farm from his parents, who had refused to pay his expenses during the two years he had been at the Farm? Is he just seeking to clear his family name? or is this his expression of gratitude for the love and care and training the Farm had provided?

Or take the case of Ron who shared in the Farm Family life for almost two years. Never a 'model' boy, he had in fact departed from us by (our) request. Rejected by his family, he came to see us a few weeks ago, before beginning new work in New Orleans, for which he had financed a training course. Ron said that the knowledge that the Farm is still here is the one important stabilizing factor in his life, starting out as he is 'on his own.' With him it is not a feeling of dependence on the Farm, but rather one of strength and security in the midst of the complexities of city life.

More significant than those true stories, is the obvious joy with which ex-Farmers come back for brief visits. Then one sees every treasured aspect of an old-fashioned family reunion, with more than casual flashes of interest in fields, equipment, and building old and new. There is an imperishable bond between old boys, new boys and staff members, because all are members of one family here — St. Michael's Farm Family — which, please God, and our friends helping, dares hope for a long life devoted to boys who have never known the joys and privileges of real homelife. They are not delinquents, they have been just cruelly underprivileged.

WARREN L. DENSMORE



HOLY CRO

OVER thirty years ago in the Diocese of Southwark, Evelyn Underhill, the great spiritual leader of our generation in England, gave a memorable address. She opened her talks to the teachers of religion by comparing their task to the sheep-dog trials that she had seen in the North country. There is a striking analogy between a sheep-dog's vocation and ours as Christian educators. Sheepdog and Christian teacher alike, each try to help the shepherd of souls deal with the lambs and sheep of the flock.

Let me quote just a few lines to show you how deep Miss Underhill's perception about education goes: The sheepdogs "were helping the shepherd to deal with a lot of very active sheep and lambs, to persuade them into the right pastures, to keep them from rushing down wrong paths. And how did the successful dog do it? Not by barking, fuss, ostentatious authority, any kind of busy behavior. The best dog that I saw never barked once; and he spent an astonishing amount of his time sitting perfectly still, looking at the shepherd. The communion of spirit between them was perfect. They worked as a unit. Neither of them seemed anxious or in a hurry. Neither was committed to a rigid plan; they were always content to wait. That dog was the docile and faithful agent of another mind. He used his whole intelligence and initiative, but always in obedience to his master's directive will; and was ever prompt at self-effacement. The little mountain-sheep he had to deal with were amazingly tiresome, as expert in doubling and twisting and going the wrong way as any naughty

le boy. The dog went steadily on th it; and his tail never ceased to g."

One more paragraph will help you aw some obvious parallels with the sk of the sincere Christian educator our Parish Day Schools. "What did s mean? It meant that his relation the shepherd was the centre of his e; and because of that, he enjoyed ing his job with the sheep, he did t bother about the trouble, nor get scoured with the apparent re lt. The dog had transcended mere gginess. His actions were dictated something right beyond himself. e was the agent of the shepherd, rking for a scheme which was not s own and the whole of which he uld not grasp; and it was just that rich was the source of the delighted- ss, the eagerness, and also the scipline with which he worked. But e would not have kept that peculiar and intimate relation unless he had t down and looked at the shepherd good deal."

Now this is a very challenging statement of the task ahead to make ure that our Parish Day Schools are ot only better in every way than the blic and other private schools in ur community but that they are otivated by the right reason — for e glorification of God and not the tisfaction of man alone. That is why ur inspiration and enthusiasm must em from looking at the Great Shep- erd of the Sheep. Thus only the upernatural virtues, or strengths, of aith, Hope and Charity can help us ain and keep our children in the hristian life. Any professional person working with souls, be he lawyer,

priest, teacher or doctor, needs these qualities which, for sake of proper emphasis, we could re-translate as Vision, Confidence and Generosity.

From the accounts of the good shepherd in the Psalms and the New Testament, we know that the Palestinian sheep follow their shepherd. He preceeds them to try each bit of the way they are to follow. He is always looking ahead — knowing where he is leading them — Vision. He is also sure of the way — Confidence. He knows the pace sheep can keep; he adapts to their needs — Generosity. All who work for our Lord in our Christocentric schools must work continuously to develop these same virtues of Vision, Confidence and Generosity in themselves.

We Christian educators must realize that we co-operate with God in rais- ing certain souls, each one of which is equally as precious to Him as the next, souls which are to form cells in the Body of Christ, His Church Militant here on earth. The object of the total educative process is more than saving souls, teaching, training, improving them. Our ideal is not just to make good Episcopalians or even good citizens — the great ideal is always to glorify God. The Sanctus' — Holy, holy, holy, Lord God of Hosts; Heaven and earth are full of thy glory, Glory be to thee, O Lord most high — must be our perpetual prayer as those who work with souls.

The way we do this is through the feeding of young, growing souls. That is why we must examine continuously the content of the diet we prepare. Feeding is bringing to a living organism something from outside it-

self, which it can take, digest, make a part of its own substance and thus grow and maintain its own energy.

Now even in a school that is oriented towards Christ, our classes do not consist of little angels — perhaps some of you are surprised. They are very human — body and spirit. Recall our Lord did not say to St. Peter: "Instruct my angels." He said in His usual earthly fashion, "Feed My sheep . . . feed My lambs." It is an earthly task to have heavenly results. These children are units made of body and soul, so locked together that we dare not think only of one part and not the other. So our task is not only humanitarian and ethical; it is also spiritual. This is the material that we, the school and the home together, must take and help develop under the guidance of our mother, the Church.

This is always our ideal, our goal towards which we move. But what is the situation in which the Christian educator finds himself today? Since the great scientific advances by the Communist imperialists, the American educational system has been under constant investigation and adverse criticism. Our pride has had to undergo a very healthy self-examination; incidentally, this therapy for that kind of spiritual sinning has been preached by Holy Church for 2000 years. Since about 1870 professional secularists have said that practical education would result in the salvation of our nation. About that time, the fourth R, religion, was relegated to a very minor role. We have sown our seed to the wind for almost a century. We are reaping the whirlwind now.

We must live with the prevailing secular pattern of education whether we like it or not. We cannot throw it out all at once. To pretend we have a superior kind of knowledge for all questions is absurd, if we mean we can supplant at once the secular pattern that has developed in the last 100 years. St. Paul set us an arduous task when he wrote: "Be ye transformed by the renewing of your minds." We need to think, re-examine, renew our goals towards Christ. To change the indoctrination of years requires time, prayer, self-examination and work. These four necessities establish the Christian pattern in a Day School. But if we fail in patience, worship, evaluation or effort, our school will fail in our goal, because we have not read properly the signs of our times in this place where God has called us to bear witness in the training of future generations for His service, in His name.

We have an ambitious goal set for us in this desire to improve the education offered in a Parish Day School and to bear witness to the coming of the Kingdom through the informed citizens of the Communion of Saints. These are fancy theological phrases to some who scoff at the Church's interference in the established pattern of secular direction to educational and academic concerns. But let us face some facts. The secular public school, with the tacit approval of a Christian majority in the U.S.A., occupies the largest portion of the time of American youth — 6 hours a day, 5 days a week, for 10 - 12 years. The Christian Church has the same youth, if it is extremely fortunate,

or an hour one day a week in many parishes. State law requires a compulsory attendance for about 83% of youth in secular public schools. The church has given up — given up its future of the young. We rely on voluntary attendance and if we achieve 50% of our potential on any one Sunday, we are indeed unusual as a parish church. We could put it this way, the average American youth gets about 30 hours of state-sponsored secular education as compared to one hour of religious education per week.

The Ordinance of 1787 as the charter for governing the Northwest territory has been called the "Magna Carta of American Education." It states: "Religion, morality and knowledge being necessary to good government and the happiness of mankind, schools and the means of education shall be forever encouraged."

Almost 200 years have passed and we in America still seek to find the way to achieve the proper involvement of citizens of this world and potential inheritors of the Kingdom of Heaven. There are those of us who believe that the Holy Spirit of God is working in Parish Day Schools to achieve His ultimate purpose of a balance in the proper concern for this life and that which is to come. We know of no better way for the children "today to be educated with 4 basic R's" — in their curriculum of preparation for tomorrow. Reading, writing, and arithmetic must be surrounded by religion.

SAINT

BARNABAS BROTHERHOOD

OUR Brother Founder, Governor Provoost Hance, was engaged in mission work in the slums of Pittsburgh, Pennsylvania in 1900, when the inspiration for St. Barnabas' Homes and St. Barnabas Brotherhood first came to him. In his mission and preaching work, he came in contact with many men, destitute, afflicted with various sicknesses and disabilities. He saw how hospitalization and the loss of working time affected even those who were comparatively well; and he wondered about the situation of those who were sick and helpless. He decided to start a haven for such as these, where they could live, and possibly die, in peace and comparative comfort, without financial worries of any kind.

This was the beginning of St. Barnabas' Free Home — a little room over a rescue mission in the slums of Pittsburgh, with four beds begged from shopkeepers and store owners. After a short time, he donned the habit and began the recitation of Offices, with the intent of beginning a Religious Order to expand and continue this work.

There was very real resistance to the idea of the monastic life; but the free care of the sick poor made a

strong appeal; and gradually, the Home, as well as the Brotherhood, went through a series of expanding changes. The Home grew consistently through six different houses - each larger than the last - until the present building at Gibsonia; while the Brotherhood progressed at a slower pace. In 1913, there were three Brothers under annual vows; and in 1919, the first life vows were taken.

The large, fire-resistant building at Gibsonia, which we now occupy, was finished in 1919; and a few years later, a second Home was begun at North East, Pennsylvania, built on a small tract of land given to the Brothers.

In 1955, the corner stone was laid for a Brothers' House, directly across from the Home at Gibsonia. This has added materially and spiritually to the growth and stability of the Brotherhood. There are facilities for retreats up to the number of sixteen men. This service is offered by the Brotherhood without obligation, and has been used by many men's groups

from the Diocese, as well as by others from surrounding states.

St. Barnabas Brotherhood is an Order which offers to laymen the opportunity to offer themselves to God and His work in the medium of the Mixed Life. It is the endeavor of the Brothers to maintain that delicate balance between things of the world and the things of God - which our Lord first demonstrated in His own life. Our external work is to provide the care of men's sick bodies for the love of Jesus Christ. At the same time, and intermingled inextricably with this, there is the personal devotion to our Lord, which is strengthened by the daily Eucharist, daily meditation, as well as the recitation of the Divine Office.

The external work involves everything necessary to maintain and supervise a large work of mercy such as is found in the Homes. Beside management and supervision, there are all the departments of nursing, doctoring, and orderly work; housekeeping and kitchen work; mainten-





nce, painting and plumbing; grounds keeping and so forth. These are all an intimate part of the work of the brothers. In the novitiate, young men first come to grips with such work as part of their training. It is an expressed intention of this period to instruct men in all the workings of the Homes, so that later, as they prepare to accept responsibility, they are familiar with, and may lay hold of, any of this type of work with the sureness of past experience. In addition to performing this work themselves, they will be required to accept a very real responsibility in directing and guiding that section of the work in which they are placed. This requires a deal of initiative and native intelligence, and a talent for seeing the over-all picture as well as the immediate work at hand.

Underlying this is the consequent spiritual responsibility. The ideal of the Mixed Life is one that demands true intermingling of worship and work, prayer and service. This is frequently the most difficult aspect of the life to understand and apprehend.

The problems which arise in working with a large number of sick and infirm are to be taken to God daily for His blessing and solving; and the peace and inspiration which arises in meditation and devotion are to be spread as oil on troubled waters in our daily contacts with the world.

The conditions which arise in this type of life demand a flexibility of soul, and a readiness to learn for the love of God whatever branch of the work may be required. To this end a very real obedience is demanded. One must learn to tackle and overcome any job - regardless of whether or not there is a personal inclination for the type of work. In addition, because of the many aspects of the work and the constant contact with responsible phases of running large institutions, there is a considerable amount of individual freedom involved. Again, a real obedience is demanded in the performance of the duties, as a safeguard against flaccidity of soul and indifference to the real demands of the spirit.

The Brotherhood has no specific

educational requirements for candidates seeking to enter the Order. The main thing looked for is a love of God, exhibiting itself (as has been said before) in a readiness to obey, a desire to learn, and a cheerfulness of daily living. We ask that a man be in good health mentally and physically, and be free of obligations of money or marriage. Divorced persons are not acceptable. A candidate who expresses his interest in the Order is invited to make a visit of a week or two, in order that he may see our life at first hand, and that we may be able to make an estimate of him. Then he returns to his own world and makes his decision, free of influences of the Order. If he decides to offer himself, he must make formal application by letter to the Superior. If accepted, he enters the Brotherhood as a Visitor, which position he holds for six months. The next step is Postulant for six months, at which stage the candidate is given a cassock and begins formal training in the details of the life. At the end of the first year, the candidate becomes a Novice, receiving the habit and his religious name, continuing in this state for two years.

During these first three years, he reads and studies, under direction, the various aspects of the Religious Life. His studies also include the Scriptures, the history of the Church, moral and ascetic theology, and so forth. At the end of the Novitiate, if the candidate desires to continue, his name comes up at Chapter for election to Junior Profession. If elected, he receives the Brotherhood

cross. This period of two years under Junior Vows gives the candidate his first opportunity to live under the status of a professed religious, and thus determine his fitness for the life. If at the end of this time he desires to continue, his name again comes up before Chapter for election to Life Profession. If elected, he receives the plain silver ring, signifying his mar-



riage to the Church. He makes his vows to God in the presence of the Episcopal Visitor and the Superior, and is admitted into full privileges and responsibilities as a Life Professed Brother.

Having achieved permanent status, the Brother may be assigned to either of the works of the Brotherhood - in Gibsonia or at North East, both in Pennsylvania. Or he may be assigned to guest and retreat work at the Mother House. There is a possibility of course, of new works being started in other areas of the country, and he may be sent out on such a labor. In all cases, he is living the Mixed Life of religion and work. He can never forget for long the responsibility of this type of life, which is to so combine the Love of God with work for his less fortunate brethren that the two become in spirit a unity and an expression of that yearning for the totality of life which comes from union with God.

P R A Y E R

OD has given me a new desire to pray. May He help me to be reflected and unweareid in the time I end with Him! Prayer must be entered down" on God, my thoughts turned on Him, as much as possible away from me. I must listen more, and this takes patience, for even Heaven seems empty, and only my own voice echoes back and likes at me.

must guard against restlessness it turns to new books, new prayers, new hymns. For consider Brother Lawrence, how his simple words in "Practise of the Presence of God" have been conned over and over for centuries by those most expert in the ritual life.

What is most necessary to renew every day, every hour, at every reception of the Holy Communion, at every season of prayer, is the search for God's will, through "union and communion with the Holy Spirit."

"The fellowship of the Holy Spirit with us all."

Dark Night

All who engage in the warfare of the soul know what it is to slip down into darkness. Whom then, what then I fear-

Without the Holy Spirit ever by me, I fear fear. I fear myself. This blackness is evoked by sin which keeps me from God. It can indeed be a cause of error in one who has experienced it. Must I accept the blackness?

Should I fight on alone against the eclipse of the spirit?

No, I will ask for the help of the Christian community. As I have prayed for those I love, in sickness, in problems, for protection, for deliverance, so will they now pray for me. I need only say, "Help, or I perish," for them to throw the lifeline of prayers for me to lay hold on. "The blackness will lift," they say, "Lean on our help."

So it is just when I think of myself as a solitary figure, battling against those forces of sin and darkness that I fear. But no, "we are compassed about with so great a cloud of witnesses." The strength of their prayers will serve to bring me back to the sunlight of joy and peace.

Intercede for Us

Let the circle of my prayer ever widen, dear Lord. As the imagination of my heart is a gift from You, so let the prayer my spirit speaks be a gift to Your children. Help me to remember the prisoners, those who have said no prayer to-day, those who long in vain for the ministrations of the Church. I would not forget my unconverted friends, or those who are persecuted for Your sake and thus for mine. Hundreds, thousands, maybe, will to-night draw their last breath. Grant that it be not without prayer and vision and hope of You.

May the sorrows of those with

incurable disease, the starving, the unbalanced, rouse God-given pity among scientists, rulers, statesman and the powerful everywhere. Dear Master, who fed the five thousand, and healed the woman who touched Your robe, let me not forget those close at hand in my prayer. Let my ears and eyes be always open to the need for love in all whose lives touch mine.

Jesus, Son of Mary, have mercy on us all.

Stand at the Door and Knock

Why do I strive day by day toward that perfection I know I can never reach in this life? Because I try always to be worthy of God. He expects from me my best, though He accepts me at my worst.

God wants me to toil mindfully, that is, using all the equipment of the mind He has blessed me with. I must direct it toward the four foundation stones of faith, prayer, good works, holy learning, which I will try to carve out of the talents entrusted to me.

What makes me continue on, through fair days and dark, up hill or along monotonous stretches? It is the Lord, who knocks always at the door of this temple I try to build, pleading with me to open the door wide, and let Him always abide with me and I with Him.

Alas for the thorns that entwine around the door, for the hinges, rusted by pride! Let me always remember that the only handle is on my side. The handle, marked free will, must be turned by me.

"Oh, the whole
Is but an answer, Lord, to thee.
Thou was beforehand with my soul,
Always, Thou lovedst me."

The Work of Prayer

Once I asked a member of a religious order, "What about your work?" She answered, "My work is prayer." Prayer is the center of a life dedicated to God. Work issues from it, like spokes of a wheel, supporting the rim, which is I.

I can see then, that my prayer should be mainly occupied with God's glory, His holiness. Few of us spend the greater part of the time (out of the niggardly bit of a lifetime we give to God in prayer) in adoration. We hurry on to intercession, to a bit of thanksgiving, perhaps to confession, and to lots of petition. "Help me, heal me, protect me, save me," is the burden of my song. It is only the souls who are truly united with God who spend much of their time and effort in saying, "Te Deum laudamus," "Gloria Patri," "Sanctus, sanctus, sanctus."

I am sure that if I did this, God's counsel would be more easily heard and heeded, my sins clearly seen and humbly confessed. For the rest, I could say simply, "Thy way, Thy will, not mine, O Lord."

The Holy Spirit

Tonight, sixty-four members of the parish family received the most precious gift — the Holy Spirit of God. They were confirmed — made firm — by the Holy Comforter, the Strenghtener. They had determined,

ll being their helper, that they
uld themselves make new the bap-
tal promise, "manfully to fight
er His banner; continue Christ's
hful soldier." They know that this
difficult task, and the infusion of
ce will need to be renewed again
again. So they prepare them-
es to receive Christ in the Holy
munion, and thus renew the
ce.

And the beloved community,
at did they do while the sixty-four
n and women, boys and girls re-
ived the Holy Ghost? Perhaps some
them thought that the boys looked
lbrushed and dapper, the girls
e and bride-like, the bishop
jestic.

But what the congregation came
, and what many of them did, was
pray God's blessing on the Apost-
le's successor, God's help for the
rner of the flock presented, God's
esence in the heart and soul of
ery confirmand.

Then truly is the parish a family,
eping each other onward, sharing
s and sorrows, children of one
ther, inbreathed by one Spirit.

shall my walk be close with God,
Calm and serene my frame,
purer light shall mark the road
That leads me to the Lamb.

I am God,' or 'Lord Jesus crucified
for me,' or 'Underneath are the ever-
lasting arms.' "

"I don't say any of those," he
told me. "I just say 'It's me again,
Johnny Jones, speaking to You, God,
and You know me.' "

Sincerity, the soul of prayer was in
those words for me. They said, "For-
give me my trespasses," and "Thou
hast searched me out and known me,"
and "Father who art in heaven,"

Most of all they said, "God, be
merciful to me, a sinner." And I am
sure He will.



It's me, Johnny Jones

A young man once said to me,
What do you say when you pray
it of in between times, not in your
regular prayers?"

"You mean," I said, "When I'm
waiting for a traffic light, or taking
sh to the basement or washin
ges? I say, 'Be still and know that

ARCHITECTURE VERSUS STYLE

By William H. van Benschoten

METING with a church group charged with construction of a new building can be, in many cases, a curious experience. The individuals involved will arrive by automobiles embellished in current Detroitese and may proceed, as a group, to indicate that what they want is a Colonial building. On two recent occasions Vestries have told me that they wished their new building, in one case a parish house and in the other a larger church, to be just like their Colonial church. In both cases the Colonial church was a hybrid from the beginnings of the Gothic revival in the 1840's with ogive or Gothic arched windows and no more than white paint and a few details to relate it to Colonial.

The specification that a building shall be in an historical style reflects misunderstanding as to what architecture was in the past and as to what architecture is in the present.

In the 5400 years between the Pyramids of Gizeh and the 18th century there were no "styles." The styles are identified and named by the historians in the process of recording the development of architecture over that long period. During that period, architecture, in any given time and place, was the simple and direct product of the knowledge and materials available to the builder, the climate of the region, the social and economic environment and the functions required of the building. Earlier architecture was an influence only as part of the environment. It was not copied and the ruins served as foundations. This is "unselfconscious" architecture in the sense that it is aware of external stimuli but is not aware of itself.

The unselfconscious and natural development of architecture terminated in the mid-eighteenth century with a flood of publications describing classical remains in the Mediterranean basin. There followed the Classical Revival and subsequently the Gothic Revival





GREGORY'S EPISCOPAL CHURCH
WOODSTOCK, N. Y.

and by the end of the nineteenth century buildings were being clothed in any or all of the historic styles. Architecture had become a matter of looking in the book to see how to do it, and there is serious question as to whether it was architecture at all. This is eclecticism, which means that you decide what flavor you will have and then you fit a building inside it or alternatively, you fit the flavor around the building.

In the past fifty years there has been a return to the main stream of historical architectural development, a return to an architecture of the time in which it is made. Unfortunately this has to be given a label and, obviously, it is labeled "modern" or "contemporary." When we have completely recovered from eclecticism labels can be abandoned.

When a group undertakes the design of a new aircraft it is unlikely that there will be discussion as to the "style" the aircraft is to be, whether it will be "early Wright" or "late de Haviland." The designers, working with the technologies and materials available to them, go about their business of designing an aircraft that will do what is required of it, and the eventual superficial appearance of the aircraft is the resultant of all the factors bearing on its design. Aircraft design of 1909 looks and acts differently from that of 1959 for the reason that technology, materials, and requirements affecting aircraft design at the two points in time are different.

The group seeking to build a Colonial church can insist that their building be clothed in a "Colonial" costume, but it will be a shroud rather than a costume. There is today no intellectually tenable defence for building in the historic styles save as an exercise in archeology. Less so than in the case of any other building type can the design of a church in an historic style be excused. Throughout the recorded history of architecture up until the middle of the eighteenth century religious buildings were invariably the most advanced and adventuresome of their time. The spirit of the late Gothic raised the tower at Beauvais so high that the stone collapsed. It has been only during the last two hundred years that church architecture has been a timorous laggard.

Popular taste is a powerful component in the shaping of ecclesiastical art and architecture. The clergy have, quite generally, good to excellent taste. On an Episcopal vestry, however, the clergyman, while he has authority, has one vote to a plurality of lay votes. On a denominational parish governing body the

rgyman has much less authority and many have no te. In a Roman Catholic church, where the authority the clergy is nearly complete, the informal influence some of the laity is effective.

Popular taste has suffered separations from the connum of the past and clutches at, or has jammed wn its throat, artificial criteria and patterns.

There is a superpsyche in the land created and intainted by the mass median. It produces imagin- y Joneses to be kept up with and its own equally aginary standards by which the keeping up with ry be done. We are enduring progressively the lue losses concomitant with the advance of herd- n, the extended-coverage assurance of no necessity think. "Think" is a suspect verb, except perhaps, en spelled with all capital letters. One of the values ffering erosion in a wrap-around security environ- ent is individualism and another is the capacity as ell as the courage to criticize not only self but others. ese values are essential to the creation of good art nd good architecture.

Those who are building a church or a church related ructure find themselves, therefore, at a point both in chitectural history and popular cultural environ- ent requiring of them the exercise of leadership. The mmitment to a contemporary building is not enough. should be a building truly of its time and place. The actice of a profession or an art does not of itself ridence capacity for fine performance in the less ngible aspects of that profession or that art. In archi- cture the least tangible aspect is design. Good con- temporay design is difficult because, being a return living architecture after a long lapse, it is almost ntirely creative. In the absence of creative ability re- ourse is likely to be had to cliches and cliches do not ake durable design.

In the best contemporary churches the architecture not only cognizant of today's techniques, culture and economics, and the plan expressive of the liturgy, but e building is related to its immediate environment rough material, scale, color and texture. Examples e Eliel Saarinen's Christ Lutheran Church in inneapolis and Pietro Belluschi's Central Lutheran churc in Eugene, Oregon.

The challenge to all those participating in building church is that of creating a fabric that is so sensi- rely and genuinely alive in its time that it will con- ue alive in the changing environment of the future. e utmost intellectual and aesthetic best of which the illders are capable is a small enough witness.

OUR FATHER

By Edwin C. Whitall, O.H.C.



THE LORD'S Prayer was given to the Apostles and as many as happened to be with them when they asked Him to teach them to pray. They were all Jews. There is nothing in the prayer that would have offended any of them. It is so simple that most likely their reaction was, why did not we think of that, or why did not our elders think of it, long ago? Yet it is so profound that it fits anyone's need of prayers. It is so natural, yet it is so spiritual. It is so earthly, yet so heavenly.

We ask ourselves, Father of whom? The disciples would not have limited it to their little company. Probably they would have restricted it to their people and nation. Yet there is no limit to it. There is no sect of Christians who cannot freely use it without scruple. Unitarians find no difficulty in it. Anyone who says God except to deny Him could use it. Moslems could use it; Buddhists also. It is a universal prayer.

Christians are likely in thought to limit it to themselves. Even each sect might be tempted to limit it to its own members. Mohammedans, were they to use it, would refer it only to themselves; Buddhists to themselves. But there is nothing in the prayer to justify making it include less than all men, living and departed.

No group of men is sufficiently better than the rest of the human race to give it an exclusive right to call God Father. Indeed all mankind itself

does not have that right. It would be no honor to any man, even the most brutal, to be called the father of an ape, not the most developed ape one can imagine. In fact to consider a man the father of such or any other animal whatever is a great insult to him. Now the difference between man and an ape is far less than the difference between man and God. This is true whether we think of man as an individual or of the whole human race. However holy or talented this or that man may be, however great we may consider the whole human race, to think of God as Father of man on the natural level is very insulting to God. It is entirely to miss His honor, glory and greatness.

God as Father must be Father of all. Being like unto Himself. His Fatherhood can be expressed only as the Creed puts it: Father of the 'one Lord Jesus Christ, the only-begotten Son of God; begotten of His Father before all worlds, God of God, Light of Light, very God of very God; begotten, not made; being of one substance with the Father.' He only is worthy to be His Son. Only of Jesus Christ can we speak or think of God as Father without insulting Him.

How then can we say Our Father? It is only because we have been made members of Christ, the children of God and inheritors of the kingdom of heaven. Think of the wonder of it. No angel can call God his Father, unless God in some way has taken or shall take to Himself the angelic nature, as He took our human nature when He 'was incarnate by the Holy Ghost of the Virgin Mary, and was made man.'

use He has done that, all men can
God Father, but only because all
are called to become members
porate in His Son.

Let us realize all this when we say
Father, and try to put into it all

the reverence, love and awe we can.
We should be so amazed at the honor
we are claiming by saying that prayer
that we would not dare to say it at all,
if our Lord had not taught and bid us
to say, Our Father.

RY BURN

SAINT COLUMBA

TWO descriptions of St. Columba
have come down to us. A fairly
brief one of his physical appear-
ance comes from an early Irish
poem: "His skin was white, his face
was fair and radiant, lit up by
grey, luminous eyes; his head
was crowned, except for the frontal
area, with close curling hair. His
voice was clear and resonant . . .
sweet with more than the sweet-
ness of the bards." His chief bio-
grapher, St. Adamnan, abbot of Iona,
679 — 704 gives a more general,
satisfactory impression of the founder:
"He was an angel in appearance, gracious
in speech, holy in work, of high in-
telligence and great wisdom; he lived
thirty-four years an island sol-
itary." "He was loved by all, for a
serenity ever shining in his face
radiated the joy and gladness with
which the Holy Spirit filled his inmost
being."

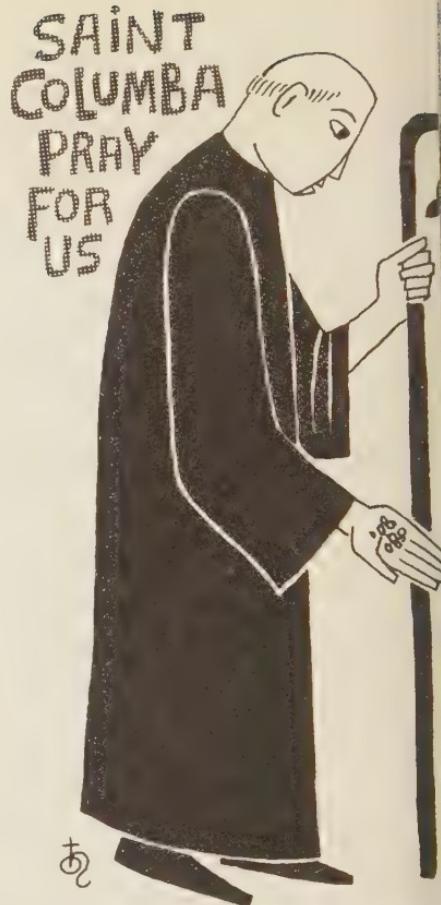
Columba was born in Donegal,
north west Ireland. His father
was a member of the royal family
of Ireland and of Dalriada, the little
British kingdom in Argyll, and his
mother descended from another line

of Irish kings. One of his grandfathers
had been baptised by St Patrick. The
warlike qualities of the Irish chieftains
ran in his blood. He was baptised
Colum, a common Irish name,
and often called Columkille, 'Colum
of the church.' The resemblance to
the Latin Columba, a dove, was a
matter of chance. He was brought
up as the fosterling of the priest who
christened him and then sent to the
monastic school of Moville, near
Belfast. He studied under St Finnian,
who had come to Ireland from
the century old foundation of St
Ninian, at Candida Casa, in Galloway.
Columba was made deacon at Moville
and went south into Leinster to study
under a Christian bard, Gemman.
Finally, he completed his training
at large monastic seminary at Clonard,
under another St Finnian,
"Master of the saints of Ireland,"
with an outstanding group of fellow
students who became missionaries
and founders of monasteries in Ire-
land and Scotland. He was ordained
priest at Clonard and shortly after-
wards, in 546, began his life of
teaching, journeying and establish-

ing monasteries in Ireland. At this time in Italy, St Benedict's life was drawing to its close on Monte Cassino and St Gregory the Great was a child.

Columba's first monastery was at Derry, the Oak Grove, not far from his birthplace, which he loved dearly. Fifty years later as he lay dying on Iona, he said "My soul to Derry." Durrow was another important early foundation, as was Kells, in Meath, which later became the headquarters of Columban monks when they were driven out of Iona by the Norsemen, and where that masterpiece of Celtic illumination, the Book of Kells, was probably written.

After 15 strenuous years an event occurred which proved to be the turning point of Columba's life. Adamnan states simply, "In the forty-second year of his life Columba, resolving to seek a foreign country for Christ, sailed from Ireland to Britain." Other early Irish sources relate a dramatic tale, which it is possible Adamnan omitted for the unfavourable light it cast upon the saint. This was that Columba went into exile from his beloved Ireland as a penance, either directed by his confessor, St Molaise, or self-imposed, for his responsibility for the battle of Culdrevny, by Columba's clansmen fought at his instigation against Diarmit, High King of Ireland. Columba, it is said, had been provoked on two separate counts, by the king's judgement given against him for copying, without permission, a manuscript belonging to his old teacher, St Finnian, and



secondly by the killing of a young man who had taken sanctuary at his feet. Not for nothing was Columba descended from the High King and hero, Niall of the Nine Hostages, and he called out the northern Clans of Neill to battle. The defeated king called a church council to excommunicate Columba, but the sentence was revoked and he was charged with saving as many souls for Christ as there were number of those slain in battle.

In 563, Columba and twelve disciples "fared forth under prospero-

for Britain," landing first in Iona and visiting Columba's cousin, King of Dalriada. Then, passing through the Inner Hebrides, they were on Whitsun Eve to Iona, an off the west coast of Mull, from which Ireland was no longer visible. The ocean stretches unbroken to the West of America. There Columba settled down to endure the full weight of his penance of exile and to make it fruitful.

Iona is a small island of great enchantment, rich in bird life and wild flowers. Golden irises grow by the stream below the abbey and pink gulls by the shore. There is a great variety of sea shells and coloured stones. Within its small compass of one and a half by one and a half miles is a landscape of surprising variety and beauty, rocky coves, fine white sand beaches, a miniature bay with a small loch with waterfalls, the hillock of Duni, giving a view out to the strangely shaped nearby islands, the coast of Mull and mainland.

"Behold Iona

"A blessing on the eye that seeth it," a saying attributed to Columba, and certainly an atmosphere of peace pervades it still, this place which is a centre of sanctity and power, a seat of missionary endeavour for centuries. From this centre Columba and his monks set out on their pioneer journeys up and down the sparsely populated highlands of Scotland. His field seems to have been mainly the west coast and islands, penetrating on occasions as far as the Firth of Forth in the north east. South,

in Strathclyde, St Kentigern, was at work. In an account of Kentigern's life the two saints are said to have met in Glasgow and exchanged their pastoral staffs as a token of friendship.

Two years after his arrival in Argyll, Columba set out on a mission to the northern Picts, who were still pagans, untouched by the Christianity that St Ninian had preached 150 years earlier in southern Scotland. Adamnan relates several miracles by which Columba converted their king Brude Mac Mailcun in his fortress on the banks of the Ness and convinced his people of the power of prayer in the name of Christ, more



effective than all the magic of their druids. Brude gave Iona to the saint for his monastery and later other grants of land.

Adamnan's life is full of stories of miracles performed by Columba, of the healing of those who believed, of many instances of second sight, of forecasts and stilling of storms along that storm-tossed coast. Among these, little glimpses of life in the monastery and on the home farm are given and the animal stories so common in the lives of Celtic saints. A crane from Ireland was found one day exhausted on the beach at Iona and given by Columba to one of the monks to feed and nurse back to health. "This bird I consign to thee with such special care because it cometh from our own native place." Again, Adamnan relates how he gave a blessing to the old horse which by its sad behaviour appeared to foresee his death.

Eleven years after Columba came to Iona his cousin, King Conall of Dalriada, died, and Columba, obedient to a vision, consecrated Aidan king, the first king to be consecrated in Britain. He then returned with him to Ireland to present him at the Synod of Drumceatt, in 574. This record of a ceremonial visit, as well as mention of other visits, discounts the story of his perpetual banishment from Ireland.

After Easter in 597, the old abbot felt that the end of his journeyings had come. Adamnan tells in loving detail how he drove out for the last time across his dear island to visit some brethren at work in the fields



and to bless the island: how he sat down, as usual, in his hut, copying the psalms. All his life he had been diligent in writing and loved the work of transcription. He had written (Ps. 34, v. 10) "They that seek the Lord shall want no manner of thing that is good," when he said, "Here, at the bottom of the page, I must stop; and what follows let Baithene write." The next verse is, "Come, ye children, and harken to me; I will teach you the fear of the Lord." In these words the saint was considered to be designating Baithene, his cousin and disciple from the earliest days to be his successor. That night, having entered the church for the night office ahead of the brethren, he was found dying before the altar and Baithene raised the old man's hands to bless them for the last time. In this same year, 597, St Augustine and his band of monks from Rome landed in Kent.

In the Scottish Episcopal Prayer Book St Columba's day is kept as a Red Letter Day, on June 9th, together with those of his predecessors St Ninian and St Patrick, and his contemporary, St Kentigern. His teacher, St Finnian, and his biographer St Adamnan, and some of his friends and fellow workers are also remembered in the Scottish kalendar.

OST vacations for busy folks are in the summer; Northerners go to the lakes, islands, or just to the try: Southerners just trying to cool; and Westerners probably aska or Hawaii.

esn't it make one feel fine just to about it? And what's on your trout or bass, hunting or build shack? But how about a book or Certainly that is the frosting on cake: the mind, God's special gift man, enjoys the pleasure of a book

menu has seven courses, as it - "Mere Christianity," by C. S. s, Macmillan 1952. Lewis is best n, of course, for his "Screwtape ers" which deftly put modern rialists and relativists on the de ve eighteen years ago. Rowland an English preacher, asked lly two centuries ago "Why should devil have all the best tunes?" s certainly shows he doesn't. In collection he proves again so re ming and so influential as an tle to the skeptics.

The Church and American Free-," by Bishop R. S. Emrich, For- Movement Publications, Cincin- 1958. It is 25 pages in Bishop ich's forceful style, based on the ght that "the world crisis is the s of freedom," and that "freedom deeply religious problem," also e remove God from the picture, American secularists do - the e structure of freedom collapses." quotes William Temple "If we fuzzy, we'll act fuzzy." Bishop ich doesn't "think fuzzy."

ad Hall, Bishop of Wall St.," by



Palmer, a delightful true story of a saintly Anglican priest who saw his parish as Wall St. and his pulpit a soap box.

"What's Next Dr. Peck?," by Dr. H. Peck M.D., Prentice-Hall, 1959. Delightful yarns by a pioneer doctor on frontier railroad construction in the Great Salt Desert in Utah, mixed with patients from skid row, Indians, and prospectors and early settlers, served with a pinch of philosophy. This is a real "Western."

"Our Chinese Moon," by J. Turo Wilson, McCorquodale & Blades, Ltd, Canada, 1959. This is my "book of the year." A trip from Moscow to Pekin, and through interior Red China. Dr. (Jock) Wilson, President of the International Union of Geodesy and Geophysics, tells of the remarkable progress being made in the oldest and most populous country on the globe.

"The Ministry of Healing," by John

Ellis Large, D.D., the Bishop of New York book for 1959. Morehouse-Barlow, New York, N. Y. Fr. Large says: "Probably no subject in the entire life of the Church is surrounded and encumbered by more misconceptions - it is simply the ancient, biblical, and classical way of life, re-opening, re-aligning or otherwise re-acting the throughway of the soul between man and his Creator." Bishop Donegan says, "A priest of the Church, with the authority of first hand experience in the Church's own ministry of healing, clarifies for us the nature, meaning, and full scope of spiritual healing in its resurgent revival of our day." Emily Gardner Neal author of "A Reporter finds God through Spiritual Healing" says, "It is a must for those even remotely interested in today's revival of one of the Church's most ancient and dynamic mysteries". Fr. Large says, "Spiritual healing cures sometimes, helps frequently, and comforts always." A personal footnote: - It is the most interesting and helpful book the adult class in our parish ever studied. It gives new meaning to the Sacraments of Unction and Penance for the ordinary churchman.

"Exodus," by Leon Uris, the seventh course if you still have appetite toward the end of vacation and haven't already read it, is a thrilling novel about the terrible Jewish persecutions and founding of the modern state of Israel.

The chef says the variety of this menu will prevent indigestion. If you enjoy and profit by it, I hope you'll come back to our restaurant.



BOOK REVIEWS

FAITHFUL WITNESSES. By Edward Rochie Hardy. Association Press
New York, 1959. Pp. 80. Price \$1.00

This small and yet carefully selected volume of authentic documents by courageous men and women who suffered martyrdom in the early Christian Church, has real value both for its historical perspective and for its message to that same Body of believers now entering what might be termed the age of modern persecution.

Fr. Hardy, who teaches Church History at Berkeley Divinity School, has edited the documents in a style which preserves their originality. These are accounts written by confessors under pain and suffering, yet the joyful victory of their martyrdom continues to shine through to surprise the reader with the realization that these early Christians were made of that same flesh and blood that knows moments of strength and weakness, wisdom and foolishness, impetuosity and caution.

The chief merit of the volume is what those ancient diaries of pain and victory will call forth in the lives of present day Christians. "You shall be my witnesses in Jerusalem and in all Judea and Samaria and to the ends of the earth."

Br. J.

PETER DAMIAN: SELECTED TINGS ON THE SPIRITUAL E. Translated and introduced by Maria McNulty. New York, Har- 1960. Pp. 187. Price \$5.00.

This will be a useful book for scholars but not for the general reader. As Miss McNulty asserts, Damian's ideal was one of 'fierce purity'; it should not be promulgated indiscriminately. A.W.



DRAMATIC PROVIDENCE IN MACBETH. By G. R. Elliott. Princeton University Press, 1958. Pp. 234 with x. Price \$5.00.

This is a major contribution both to English scholarship and to Christianity. Avoiding the question of Shakespeare's personal religion, Professor Elliott analyzes the play scene by scene to show that its dramatic suspense lies in the struggle, unresolved until the final encounter with Macduff,

between Macbeth's pride and his remorse, which prompts but never quite achieves penitence. In the background is the cosmic struggle between the powers of evil, to which Macbeth progressively surrenders, and the forces of good, represented at first by Banquo, and increasingly by Malcolm

and Macduff. Not only does this tellingly bring out the scope of the play's significance and the integrity of its structure, but it also is a needed note to the prevailing presupposition that Shakespeare's Plays because they are great must perforce be Christian. B.S.

THE OFFERING OF MAN. By Harry Blamires. Morehouse-Barlow, New York, 1960. Pp. 146. Price \$2.50.

The author is too well known to our readers to need any introduction. This latest product of his pen is the spring selection of the Episcopal Book Club — the fifth book of his to be so chosen. In itself that is enough to command attention. The general theme of the book is Christian perfection on the analogy of the Incarnation of our Blessed Lord. Even as He is perfect man, it is our Christian vocation to be fully human by our life in Him. Clear thinking and a sharp analysis of many aspects of social and religious life today both illustrate the premise and convince the reader. We must compliment Mr. Blamires for giving us such arresting prophecy in apt terminology. R.E.C.

THE PLACE CALLED MORNING. By Roberta Newton Taylor. Available from: Still Waters, 516 Oak Grove Avenue, Norfolk 5, Va., 1959. Pp. 72. Price \$3.00.

The proceeds from this attractive little book of poems by the mother of two priests of the Church are to go to St. Leonard's House, Chicago, where a splendid work of prisoner-rehabilitation goes on. We are glad to commend these verses, many of them brief and lovely, with a real emphasis on Nature and the Christian Faith. Such poems as "Out from the Night," "Apple Tree," "To a Son Flying," "And Yet," are appealing and charming. There is little greatness here, but obvious dedication to versification, and occasional rising to poetic heights. A.A.P.



York City; by Fr. Hawkins at St Paul's, Syracuse; by Fr. Spencer at Good Shepherd, Rosemont, Pa.; and by Fr. Packard at the Church of the Transfiguration, New York City.

Carrying the joy of Easter to the men at Sing Sing Prison was the privilege of Fr. Harris, their Chaplain, and Brs. George and John. Br. George accompanied the men on the recorder during the Easter hymns, and gave an additional pop concert after the service. Br. John, who preached, was particularly impressed on this his first visit by the cordiality of both the inmates and the guards. The little chapel assigned to our use was filled to capacity and appropriately decorated for the Feast of Feasts.

Fr. Superior left right after Easter for his visitation to Mount Calvary. Fr. Hawkins went to Bracebridge, Ontario, to conduct a Retreat for the Society of St. John the Evangelist.

LENT ended, as usual, in a rash of Missions. April found Fr. Spencer finishing one at St. Mark's Philadelphia, and Fr. Packard and Br. John engaged in another at Trinity, Cranford, N. J. In Passion Week Fr. Bessom held one at St. Paul's, Watertown, N. Y., and Br. Francis conducted a Mission for Children at St. Andrew's, Harrington Park, N. J. There were also many Retreats and Quiet Days both here and away. Fr. Smith and Br. Francis gave an Eastertide Mission at St. Edward the Martyr, New York City.

On Good Friday the Three Hours were preached by Fr. Superior at the Church of the Resurrection, New

Br. George has established interesting contacts with schools in Poughkeepsie. In March he gave a talk on the Order, illustrated with slides, to the Poughkeepsie Day School, and later their fifth and sixth grades attended Vespers and Benediction at the Monastery. On Easter some students from a co-educational boarding school run by Quakers made a similar visit to the Monastery, and that evening at their school Br. George gave the student body an address on the Religious Life, which was followed by a lively discussion. These contacts were made through teachers who are members of the recorder group of which Br. George is the leader.

Bolahun

The unwelcome news of Fr. Milligan's early return to this country makes us realize the difficulties and accomplishments of his labors in the Voinjama section of our Holy Cross Marian Mission. His year and a half here produced many changes and improvements in the area committed to him.

At St. Mark's Mission in Vezala he had to become a builder as well as teacher and a preacher in the villages around. He has added several buildings to the compound with the result that it is now equipped for all needs except sufficient dormitory space for the school which has doubled in membership.

St. Joseph's Hospital in Bolahun lent the services of Miss Minita Berger to conduct a weekly clinic at Vezala. This has become very popular among the Loma people of the neighborhood. The new highway makes this possible with the loss of only one full day from her duties at central station.

Fr. Milligan has been able to engage and train a new catechist for the work of instruction in the towns nearby.

While medical and educational programs have their great place, the steady proclamation of Christian truth can change hearts and the land to Christ.

The missionary's development of effort at Voinjama* has been of great importance. This bustling center for Liberian district government

Loma tribal authorities is the most unusual town in the upper country.

It has built large institutions — medical, educational, administrative

and economic. Business is brisk in coffee and palm kernels. Other Christian bodies have come in, although we were first to begin preaching back in 1922. We were unable to keep this up regularly. Now many young people belong to us and want services. Fr. Milligan has provided these and begun the construction of a church.

But all this work from his lonely post on the Vezala hill has been very hard for Fr. Milligan. Increasing medical warnings have persuaded him to come home some months ahead of schedule to avoid a collapse. Let us pray that his recovery may be complete, and for success in the effort to find an additional priest for the field in which he has done so much.

Mount Calvary

We were most happy to welcome Fr. Superior for his official visitation in April. He arrived on the 23rd, and conducted a Retreat for Priests here the 25th-29th.

In the later part of Lent, Fr. Baldwin conducted Children's Missions at St. Matthew's, San Mateo, Cal., and All Saints, Phoenix, Ariz. Fr. Adams held a School of Prayer in National City, Cal., and preached a Mission in Palm Springs.

Order of St. Helena

The high point of the month of April for us along with the rest of the Church was the celebration of Holy Week and the Easter Octave. We are grateful to our Chaplain, Father Ridgeway, his assistant, and Father Mitchell, and to the Order of the Holy Cross for making the full Liturgical

observances of these weeks possible for us.

A friend of the community gave us a very special and unexpected treat by giving us six tickets to the April 9th performance of "Parsifal" of the Metropolitan Opera Company in New York City. While a joyful company went to the city for the event, those of us at home shared the experience with them by listening to the opera broadcast. A man at the opera asked one of the novices whether we were Dominicans or White Benedictines. She answered with her sweetest smile, "We're Episcopalians," so the trip was not without its missionary aspects.

While all the Sisters were at home throughout Holy Week and Easter, Low Sunday heralded a large scale exodus of Sisters on Mission and rest, so we settled rapidly into our more or less mobile state. The mobility of the Convent population is confusing to the cellarer, the cooks, and the table-setters, but it keeps the novitiate in touch with the work away from home.

Several groups came to the Convent for Quiet Days this month. More and more, our work at home revolves around the conducting of Quiet Days and Retreats. We are pleased by the increased interest shown by the women and young people of the Church in the life and prayer, and we are thankful that God is using us in this way. Twenty-three women attended one Lenten Quiet Day. The sight of them jammed into Chapel was full proof of our desperate need for the new Chapel.

At last, on Palm Sunday, our Chapel

proceedings reached a milestone - the groundbreaking. A small group of guests and a large contingent from Holy Cross helped us celebrate the occasion with clicking cameras, billows of incense, and a solemn Te Deum. During Holy Week, our architects and contractors let us pray for peace, but with the glorious spring weather of Easter Week, the activities began in earnest. The bricks and cement blocks were chosen and ordered. The outline of the Chapel was marked with string. A near catastrophe was anticipated when we found out that the contract limits included one of our flower borders. The garden Sisters, however, were given a crew of novices, and while some dug, others planted, and all our precious plants and bulbs were moved in record time. Monday after Low Sunday, the bulldozer arrived. Our Chapel is begun and we pray that the work, as well as the growing Chapel itself will be to the greater glory of God.

VERSAILLES NOTES

The end of Easter Week is an appropriate time to make some remarks about the Margaret Hall Altar Guild. It is at all times one of the most important parts of our community life, and at Easter time one can see in its faithful work and in its quiet dignity in taking part in the liturgy the fruit of its growth through the year in discipline and charity and happiness. Its twenty-eight members are officially listed as Sacristans which means that they have prepared for, and passed, a series of tests in intellectual and practical, and the

know what they are doing. A
er Sacristan, of which we now
the fourteenth in our history,
s on her series of tests for weeks
onths, and is fitted to direct
Guilds, as well as to serve in
contingency with intelligence
devotion. Her training includes
ng books on Church History and
tian Sociology, as well as mak-
and washing Altar linens, and
present at Morning and Even-
rayer and the monastic offices,
knowing the relation between

ch member of the Guild has her
icular job to do, and is required
ake up any "misses." Two girls
are for, and put away after, Mass
day. After preparing in the even-

ing, they go to the Convent kitchen
to leave with the Sister dish-washers
their order for breakfast the next
day. Breakfast at the Convent with
the Sisters is the privilege of Wacoly-
tes and celebrators of birthdays, when
they come to Mass.

Wacolites are honored by one pure-
ly social occasion during the year.
On Easter Wednesday afternoon, the
Sisters entertain them at a tea of
cake and hot chocolate. Instead of
going to gym they dress up in high
heels, hats and gloves, and insert
themselves into the small Convent
refectory with the Sisters. For a half
hour we all rejoice in our private and
exclusive company, and then off they
go to Chorus or Play Practice, and
the business of life begins again.

JUNE APPOINTMENTS

JUNE

- 7 Fr. Superior. Versailles, Ky. Margaret Hall School.
- 19 Fr. Hawkins. Washington, D. C., St. Stephen. Supply.
- 4 Bp. Campbell. Alhambra, Cal., Holy Trinity. Confirmation.
- 14 Fr. Baldwin. St. Dorothy's Rest. Retreat.
- 5 Br. Michael. Fort Bragg, Cal., St. Michael. Sermon.
- 9 Fr. Superior. South Kent School Commencement.
- 12 Fr. Tiedemann. Los Angeles, Bloy House. Laymen's Retreat.
- 18 Sr. Mary Florence. Augusta, Ga., Christ. Children's Mission.
- 18 Sr. Mary Michael. Peru, Indiana, Trinity, Vacation Church School.
- 30 Fr. Baldwin. St. Dorothy's Rest. Chaplain.
- 19 Fr. Packard. Adelynrood, Mass. Companions of the Holy Cross.
Retreat.
- 19 Fr. Superior. Rosemont, Pa., Good Shepherd. Sermon.
- 30 Br. Michael. Fort Yukon, Alaska. Vacation School.
- 24 Br. Charles and Fr. Smith. Wayne, Pa. Valley Forge Conference.
- 24 Sr. Alice. Howe, Indiana, Howe School, Young People's
Conference.
- 25 Sr. Mary Florence. Augusta, Ga., St. Alban. Children's Mission.
- 24 Fr. Superior. Orangeburg, S.C., Redeemer. Liberian Addresses.
- 24 Fr. Hawkins. Toronto, Sisterhood of St. John the Divine.
- 30 Fr. Bessom. Washington, D. C., St. Stephen. Supply.
- 30 Fr. Hawkins. Richmond, Va., St. Luke. Supply.
- 30 Fr. Smith. Wading River, N. Y. Conference.
- 30 Sr. Mary Florence. Savannah, Ga., St. Michael. Children's Mission.
- 30 Sr. Joan. Paoli, Pa., Good Samaritan. Children's Mission.
- 30 Fr. Terry and Sr. Josephine. Versailles, Ky., Margaret Hall School.
American Church Union Seminar.
- 28 Fr. Spencer. Albany, N. Y., Grace. Confessions.

An Ordo of Worship and Intercession June-July 1960

- June 16 Corpus Christi Double I Cl W gl seq cr pref as on Purification — for reverence to the Blessed Sacrament.
- 17 Friday G Mass of Sunday (or votive of Blessed Sacrament W) — for Mount Calvary.
- 18 St. Ephrem Syrus CD Double W gi cr — for the Holy Cross Press.
- 19 2nd Sunday after Trinity Double G gl col 2) SS Gervasius and Protasius MM cr pref of Trinity or at Corpus Christi Solemnity W as on feast col 2 Sunday — for the Novitiate of the Order of the Holy Cross.
- 20 Monday G Mass of Trinity ii — for the Seminarists Associate.
- 21 Tuesday G as on June 20 — for the Episcopal Church.
- 22 St. Alban M Double R gl col 2) St. Paulinus of Nola BC — for St. Andrew's School.
- 23 Vigil of St. John Baptist V — for clergy and seminarists.
- 24 Sacred Heart of Jesus Double I Cl gl cr prop pref — for the Oblates of Mount Calvary.
- 25 Nativity of St. John Baptist (transferred) Double I Cl gl cr — for the Sisterhood of St. John Baptist.
- 26 3d Sunday after Trinity Double G gl col 2) SS John and Paul MM cr pref of Trinity — for the Novitiate of the Order of St. Helena.
- 27 Monday G Mass of Trinity iii — for the faithful departed.
- 28 Vigil of SS Peter and Paul V — for the Confraternity of the Christian Life.
- 29 St. Peter (and Paul) App Double I Cl R gl cr pref of Apostles — for the reunion of Christendom.
- 30 Commemoration of St. Paul Gr Double R gl col 2) St. Peter cr pref of Apostles — for the Anglican Communion.
- July 1 Precious Blood of Our Lord Double II Cl R gl cr pref of Passiontide — for the strengthening of the Religious Life.
- 2 Visitation BVM Double II Cl W gl cr pref BVM — for the Order of St. Helena.
- 3 3d Sunday after Trinity Double G gl col 2) St. Irenaeus BM cr pref of Trinity — for the Liberian Mission.
- 4 Monday G Mass of Trinity iii col 2) St. Martin BC or votive of Independence Day W gl cr pref of Trinity — for our country.
- 5 Tuesday G Mass of Trinity iii — for world peace.
- 6 Wednesday G as on July 5 — for social justice.
- 7 SS Cyril and Methodius BB CC Double W gl — for Missions.
- 8 Friday GG as on July 5 — for the Confraternity of the love of God.
- 9 Of St. Mary Simple W gl pref BVM (Veneration) — for family life.
- 10 4th Sunday after Trinity Double G gl cr pref of Trinity — for the Order of the Holy Cross
- 11 Monday G Mass of Trinity iv — for the sick.
- 12 St. John Gualbert Ab Double W gl — for the Priests Associate.
- 13 Wednesday G as on July 11 — for all travelers.
- 14 St. Bonaventura BCD Double W gl cr — for all bishops.
- 15 St. Swithun BC Simple W gl — for the Companions of the Order.
- 16 Of St. Mary Simple W as on July 9 — for parochial schools.

**PERSONAL
MORNING DEVOTIONS**

from

the Book of Common Prayer

Handsomeiy

Selected and Lettered

by

Alice V. Knight

10 cents

**Fr. Hughson's
WORD HEAR MY PRAYER**

Meditations on the Collects

by — Fr. Gunn, OHC

\$2.50

**MEDITATIONS
IN
CHRISTIAN LIVING**

by

Paul C. Weed,
Parish of St. Luke's, N. Y. C.

36 \$2.50

LOVE ONE ANOTHER

By

ELAINE STONE

5 \$1.75

**Father Packard's
Book of Poems "Twilight"**

1 \$2.25

Hand

Embroidered Altar Linens

Our Exquisite Imported Linens appeal to the most discriminating taste. They are Hand Embroidered and made to your specifications. Write for Illustrated Brochure.

— Also —

NEW: CREASE RESISTING ALB LINENS and other beautiful Linens by the yard.

MARY MOORE,

Box 394C

Davenport, Iowa

**KATHARINE MORGAN TERRY
STUDIO**

Church Vestments



Copes and Miters

Hand Embroidery

Original Designs,

contemporary or traditional

102 Prince St.

Bordentown, N. J.

A Reprint of Fr. Harris' book:

PLENTY-HOW-DO

From Africa No date promised from the printer but watch for future Magazine ads for this fine book.

